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Die Mythen und Legenden der Suedamerikanischen Urvoelker und ihre Beziehungen zu denen Nordamerikas und der alten Welt. Von Dr. Paul Ehrenreich. A. Asher & Co., Berlin, 1905.

This is not the place for a detailed criticism of a publication so strictly ethnologic and ethnographic. The author, well acquainted with the Indians of Brazil and their lore, shows himself very poorly equipped for a discussion of the myths and traditions of the rest of the American continent, so that his generalizations and conclusions, while often plausible, lack the support of an adequate foundation. The subject is a very vast one, and it becomes more and more complex through constant additions to our knowledge by actual observation and the unearthing of new literary sources from former times, when more vestiges of primitive culture were yet extant. Dr. Ehrenreich in undertaking a comparison between the myths from the various parts of America has shown much good-will but, owing to his deficient knowledge in many parts of his subject, he leaves the impression of hastiness and superficiality.

The time has not yet come when the myths and traditions of all the American aborigines can be satisfactorily compared and any attempt at encompassing the whole field is premature.

A. F. B.

Turkey and the Turks. An Account of the Lands, the Peoples and the Institutions of the Ottoman Empire. By W. S. Monroe. xvi and 340 pp., 46 Illustrations from Photographs, Appendices, and Index. L. C. Page & Co., Boston, 1907.

The author is Professor of Psychology and Pedagogy in the State Normal School at Westfield, Mass. The first chapter gives a clear statement of the structure and geography of the Balkan Peninsula. Two chapters treat of the rise and decline of the Ottoman Empire; another follows on the significant events of Turkish history in the past 30 years and then 17 chapters, including 8 on Constantinople, are devoted chiefly to the human phases of Turkey. At the end of the volume are suggestions to travellers, a bibliography with critical remarks, and a good index. The style is vigorous, the descriptions are full of matter, the author is reporter, commentator and critic, and his work is very readable.

There are sections on the origin of the Osmanli Turks, the diversity of races and their characteristics, polygamy and other social phases, the Ottoman Government and its relation to the faith of Islam, education, agriculture, commerce and communications. The chapters on Constantinople are finely descriptive. One of them is devoted to the present Sultan depicted in his lights and shades. The book is thoroughly useful, and is all the better for having been written by an educator who knows the value of careful and accurate statement.

Blicke in die Geisteswelt der heidnischen Kols. Von Ferdinand Hahn. Gütersloh: C. Bartelsmann, 1906. 116 pp. (Price, M. 1.50.)

Mr. Hahn who, for forty years, has been a German missionary in India, especially among the Kols, a tribe in the Vindhya Mountains subjected by the Hindoos, is the author of the first grammar and dictionary of the language of the Oroan-Kols which, unlike that of the Mundu-Kols who surround them, is of Dravidian origin. These two fundamental books were published by the English Government as aids for their officials in the study and management of the natives, and being the first foreigner capable of understanding and speaking their language Mr. Hahn gained the confidence of these primitive people in a higher

degree than any one else before him. They freely told him a great many of their fairy tales, legends, and songs, which had never been imparted to outsiders. He had them written down in the vernacular by his native assistants and, in order to ascertain that their rendition was in every way in accordance with the spirit of the subject, had them written over again in Hindustani. With these two versions as a basis he undertook the publication in the vernacular which was, in its turn, printed at the expense of the Government to serve its officials as a reader of that language and an introduction into the understanding of the character of their subjects ("Kurukh Folk Lore in the Original"). In this German edition of the more important of these stories, the author presents them, for the first time, to readers of the Western world. They contain a great amount of pleasant reading, much of which would amuse children as European fairy tales do, and like these they are full of facts of a very high value for the ethnologist. It is especially interesting to observe certain similarities with Western folk lore and biblical traditions, such as the cunning of the fox, the creation of man, the survival of two people after one great cataclysm (in this case a conflagration), and the like. The author has accomplished a very meritorious task in making this folk lore accessible to Western scholars, and he ought to be thanked especially for the simple, truthful way of his reproduction, which is nowhere tainted by the additions and implications which jeopardize the scientific value of many publications sent forth from missionary circles.

M. K. G.

The Todas. By W. H. R. Rivers. London: Macmillan & Co., 1906.
755 pp. (Price, \$6.50.)

To the comparatively extensive literature on that isolated tribe of the Nilgiri Hills, the Todas, the author has added, by this book, a wonderful amount of new information on their religious and social institutions. The most striking feature in the daily life of the Todas is the prominent place occupied in it by the buffalo. The care and culture of their buffaloes are associated with much ceremonial, and the milking and churning operations of the dairy form the basis of the greater part of their religious ritual. With the Todas, a priest is a man especially set apart for attending those buffaloes, and their temples are the dairies in which the milk of the sacred animals is churned. Every operation of the dairy has thus become a religious act, and every incident in the lives of the buffaloes a pretext for religious ceremonial. There are various degrees of sanctity among the buffaloes, and the dairies where they are kept form, accordingly, an ascending series with increasing complexity of ritual, and increasing sanctity of the priest-dairyman. The author describes in detail the various acts and stages of this complicated ritual, both with regard to the operations of the dairy and the lives and duties of the priests. The present state of the Toda religion seems to be one in which the ritual has outlived the beliefs which once were at the bottom of it. This is, probably, an effect of seclusion. Contrary to other tribes in more accessible regions, where contact with the outside world and especially with Christian missionaries has attacked and more or less destroyed the ancient forms of worship while the people cling so much more tenaciously to their old traditions, the Todas have in their isolation preserved only the visible forms of their beliefs, the ceremonial, and lost the origin and true significance of the same. Most of their individual gods have thus become very unreal beings to them; they have certain vague ideas about certain gods as the